

visions as were sent from this place. Chatoga is about 60 miles south by west from Brainerd, and about the same distance from Creek Path, and from Tallony.

8. Brother Vail returned from Chatoga. He had, on the whole, a prosperous journey, though he was somewhat hindered by the badness of the road, and by breaking a wagon. He left them all well, and cheerful. Their dwelling house, or cabin, is entirely in the woods, and rather small, being about 12 feet by 14, perhaps not quite so large. There is one small cabin in sight, but no village in that part of the country. The inhabitants are scattered through the woods, and each family on its own little plantation.

The news of their arrival soon spread, and numbers came to welcome their new friends, expressing great joy that we had arrived to teach their children. They had not begun their school house; having been waiting, as they said, for their teacher to come and tell where he would have it built. They were now ready immediately to set about it, and said they would soon have it ready for the school.

13. Received a letter from Brother Butrick, dated the 8th inst. It was truly welcome, as we had heard nothing from him since the 3d day after he left us, which is now a full month. The prospects at Creek Path are hopeful. He writes:—

"When we left Brainerd we lost our path, travelled till some time after dark, and came to the road near Little Meet's. We stopped, and were greatly refreshed by the kindness of our dear Cherokee friends. We left that place early on Sabbath morning, and went to Brother Hick's. The congregation there was not large."

"On Monday we travelled to Mr. Parden's, visited Path Killer on the way: Tuesday to Mr. Burn's;—got a recruit of provisions: Wednesday to a large hickory blown down by the wind, where we had a very comfortable lodging. Thence to a Mr. Scott's:—Friday to a large white oak log in the woods, between Shoat's and Cox's:—Saturday to Capt. J. Brown's. We told him our business, and he informed others. Sabbath we came to his father's where we were kindly received; but it being late in the day, we had no meeting. Monday, Capt. J. Brown came—told me he had seen the chiefs;—that they were glad we had come, and wished me to accompany him the next day, select a place for the school house, and meet them at an appointed place. On Tuesday I went with Capt. Brown, but referred it to him, to say where the house should be. He selected a place. We met the chiefs, and I told my errand. They told me they would do as I had stated, and appointed the next Friday to begin the house. On Friday they assembled, old men and children. They cut the timber, and put up the house, making the inside 22 feet by 17. Saturday they made the boards without a saw, covered the roof, put up most of the chimney, cut out the door, split part of the puncheons for the floor, put in the steps, and hewed down the house inside. I think the house is nearly or quite as high as that of Brainerd. We appointed a meeting on the next day."

"Sabbath we met—perhaps 30 Cherokees, & a number of black & white people."

"On Monday, Tuesday, Wednesday, a less number worked on the house, made a good floor, door, hearth, and back, finished laying up the chimney, chinked the house, made benches, &c. Thursday we began school, having 8 scholars the first three days."

"On the Sabbath, we attended meeting. Perhaps 60 or 70 Cherokees attended. I began a Sunday school for the blacks with 10 or 15 scholars. Monday about 20 scholars came; since that, we have had this week about 27; in all, upwards of 30 different scholars. Old Mr. Gunter told me to-day, he expected to send 10 in a month from this time. Last night the people had a talk, the Old Path Killer advised them to be attentive to our instruction, and to give their children into our care; telling them, that they must continue their children with us at least four years, in order to profit them."

"This morning they desired me to meet them at the store. I went—saw Path Killer. I cannot but love him. The people agreed to send an express to Brainerd when necessary. I mentioned to them the propriety of having benches prepared as at Brainerd, to accommodate all the children, and expect they will procure plank and prepare them next week."

"The people here, from the oldest to the youngest, appear anxious to receive instruction, and some appear really inquiring after the truth. All the people whom we see, receive us as their nearest friends. So we say now; but how long we shall receive these undesired marks of attention the Saviour knows. It is not for any thing we are or do; but because they wish to learn, and have a disposition to be kind."

"I have written this letter in the singular, as if no one were with me; but our dear brother John has done much more than I have. He has not only done all that I have by interpreting, but has done much himself."

Speaking of the progress which the children have made in these few days, he says, "About 14 who knew none of their letters, have learned them, and read in syllables of two letters, and some in three. If the people continue pleased with the school, I think there will in a few days be 40 scholars. You will not be surprised, however, if there should not be ten."

The above appears to have been written on Saturday. Sabbath evening he adds, "To-day we have had a large collection of people for this country. About 100 Cherokees and blacks."

15. Brother Conger left us to take his

eldest daughter to Father Gambold's. She expects to continue there a while for the benefit of instruction. Brother C. thinks it necessary she should have more learning, and that the business here is so constantly crowding upon the female department, that it would be best to place her where she cannot be taken off from the school.

Milo Hoyt came up from Chatoga, to obtain a horse and some other articles which are found necessary there. The people are very friendly, and he expects they will have the school house ready for the school next week.

This evening we were refreshed by a letter from the dear brethren at Elliot. Brothers Finney and Washburn were still there. They had attempted to get over to the Arkansas, but were obliged to return on account of the high water. A desire to have their children instructed appears increasing among the Cherokees, and Brother Kingsbury had gone to commence another establishment in that nation near the Tombigby.

Sabbath, 16. Milo Hoyt offered himself to be examined with a view to be pronounced, if the church should think proper for admission to full communion. Hopes have been entertained of his gracious renewal for perhaps more than a year; but owing to occasional darkness and doubts, he has hitherto been kept from making a public profession, through fear that his heart deceived him, and his profession would prove unsound. His supposed evidences have of late, in his opinion, been renewed with additional clearness. His relation and answers were satisfactory, and he was, by unanimous vote, received to be pronounced.

22. Some of the laborers have been employed the week past in hauling timber for the saw mill and other buildings, with steers raised at Brainerd. Four pair already work well; a fifth, and perhaps a sixth, may soon be added. Few people, in this part of the country, either red or white, know any thing about working oxen. A few pair well broken, introduced into different parts of the nation, may do much towards teaching the people, that "Much increase is by the strength of the ox." Cattle are so easily raised in this country, that the natives might easily furnish themselves with oxen, did they but know their value, and how to train them for work.

Sabbath, 23. The members of the Church being detained after sermon, David Brown was examined, as to his knowledge of the nature and design of baptism, what constitutes a due preparation for receiving that holy ordinance, and what are the special duties and relations of the baptized. He giving satisfaction on all these points, next Sabbath was assigned for the day of his baptism.

AMERICAN BIBLE SOCIETY. FOURTH ANNUAL REPORT.

[In page 82, we gave a short account of the 4th Anniversary of the American Bible Society. We now present our readers with the Annual Report exhibited on that occasion, which is replete with useful and important information. Its length would induce us to publish only an abstract; but it cannot be abridged in any considerable degree, without taking from its interest.]

With feelings of unbounded gratitude to ALMIGHTY GOD, for his Gracious Blessing on their labors, the Managers of the AMERICAN BIBLE SOCIETY present to their constituents their Fourth Annual Report.

During the past year, through Divine goodness, an extensive field for exertion has been opened, and means, if not entirely adequate, yet in no inconsiderable degree proportioned to occurring exigencies, have been supplied.

When the Society consider how great have been the pecuniary embarrassments of our fellow citizens, what unusual difficulties have obstructed the transmission of monies from the interior, and how much individual ability has been abridged by the pressure of the times, they will unite with the Managers in rejoicing, that the Institution has maintained so firm a hold on the public affections, that it has so rapidly advanced toward its grand object, and that the liberality of our Christian Brethren, of every denomination, has been so distinguished in their contributions to its funds.

It is an encouraging circumstance, that the beneficial character of its operations has commended this Society to the approbation of many, who once doubted the practicability and efficiency of an establishment on so enlarged a plan. The accession of new Auxiliaries, the warm expression of individual sentiment in its favor, the moderated views, and, in some instances, active co-operation of the few who were once enrolled in opposition to this united effort of Christian philanthropy and zeal, are all "tokens for good"—auspicious omens of its final and complete success.

The Managers entertain a very confident persuasion, that as experience, the surest test of all attempts at usefulness, shall continue to furnish new evidences of the advantages of a confederation of all the Bible Societies of the Union under one head, any remaining objections on the part of those who have not yet associated themselves with the National Institution, will be removed; and that there will be witnessed, in our free and happy country, an union of opinion, and concentration of effort, somewhat resembling those which are now exhibited in support of the grand transatlantic Society, whose brilliant example first inspired, and still animates us to exertion.

In the outset of the operations of the American Bible Society, many difficulties were unavoidably encountered. It had to surmount, by the harmony of its deliberations, and the impartiality of its benefactions, the erroneous apprehensions of such,

as existing evidences had not already convinced, of the possibility of giving permanency and effect to the associated labors of Christians of every name, in the circulation of that Blessed Book, which each accepts as the basis of its faith. It had to afford practical demonstration to such whom argument could not persuade, that a more salutary economy in the employment of means, and more vigorous and rapid advances toward the attainment of the end, would be the result of combined, than of desultory action. It had to subject itself, for a season, to the suspicion of halting in its grand design, by a limited gratuitous distribution of the sacred volume, until the liberality of auxiliaries and of individuals had enabled its conductors to realize such an amount of money in its Treasury, and such a supply of Bibles in its Depository, as would place the permanency of the institution, and its capacity to accomplish the great object of its patrons, beyond a reasonable doubt.

It affords the Managers unspeakable gratification, and will unite the hearts of their fellow-members of the Society in fervent thanksgiving to God, that, at the termination of their fourth year's labors, they have occasion for no unpleasant retrospect; that Christian love and fellowship have grown with mutual intercourse, and that conciliation and harmony have uniformly governed their measures. They have found an ample requital of all their exertions in those feelings of affection and attachment which the principle of our association, and its simple, but magnificent design, are so well calculated to foster and increase.

In the estimation of the Managers, there are also furnished in the past history of the National Institution, conclusive proofs, that the extensive range of territory, throughout which its measures are to operate, forms a difficulty much more formidable in appearance than in fact. The facilities of communication, and the safety and economy of transportation, daily increase. The constant intercourse maintained between a great commercial metropolis, like New-York, with other ports, and with the interior of the country in every direction, supplies opportunities, at every season of the year of conveying Bibles, with cheapness, security, and expedition, to the most distant places. And when to these propitious circumstances, is added the comparative difference of expense in conducting an establishment on a large and on a contracted scale, in the purchase of materials, the cost of labor, and the superior execution of the work, the Managers feel warranted in the belief, that Bibles, issued from the general Depository of this Society, can be afforded at a much lower rate, in proportion to their quality, than from any other source.

There have been printed, at the Depository of the American Bible Society, during the past year, 47,000 Bibles, & 16,250 Testaments.

Making a total of ONE HUNDRED AND SEVENTY-ONE THOUSAND SEVEN HUNDRED AND FIFTY-TWO Bibles and Testaments, or parts of the latter, printed from the stereotype plates of the American Bible Society, or common type, or obtained for circulation since the commencement of its operations.

Several other editions of Bibles and Testaments have been put to press, among which is an edition of two thousand French Bibles, from the stereotype plates belonging to the Society.

There have been issued from the Depository, from the 30th April, 1819, to the same period in the present year,

Bibles,	26,800
Testaments,	14,392
Epistles of St. John, in Delaware,	259
Gospel of St. John, in Mahawk,	62
	44,513
In the three preceding years there were issued,	
Bibles and Testaments,	55,122
Epistles of St. John, in Delaware,	467
	55,589

Making a total of NINETY-SEVEN THOUSAND ONE HUNDRED AND TWO Bibles and Testaments, and parts of the latter, issued from the Depository of the National Bible Society from its establishment.

Part of the Spanish Scriptures, printed by this Society, and of those presented by the British and Foreign Bible Society have been sent to South America. Another grant of five hundred Spanish Testaments, is only awaiting a suitable opportunity to be transmitted to the municipality of Buenos Ayres, for introduction into the primary schools of that place. The latter grant has been made on the recommendation of an intelligent gentleman, whose residence for several years in Buenos Ayres qualified him to judge of the probability of their proving an acceptable present, and being well employed. Others have been sent in smaller quantities, to the other places in South America above mentioned, by way of experiment: it being judged expedient to withhold larger supplies until the practicability of introducing them safely should be ascertained. This precaution was suggested by information of the seizure and detention of Bibles and Testaments by the governments of South America, where they had been sent without such previous inquiries.

Under the hope of much future usefulness, in the distribution of the Spanish Scriptures in that destitute country, an extensive correspondence has been opened for the purpose of discovering favorable avenues for their introduction, and the Managers are happy in already perceiving prospects that are favorable to the accomplishment of this desirable object.

Great difficulties have been experienced in putting the Indian Scriptures into circulation, particularly the Mohawk; of which, it will be seen, very few have been issued, and those chiefly by way of experiment. Correspondence, with a view to information on this subject, has been open-

ed with every person from whom it seemed likely to be obtained, but hitherto with little success.

Two hundred and fifty of the Epistles of St. John, in Delaware, and thirty of the Gospel of St. John, in Mahawk, have been delivered to the Rev. Mr. Mortimer, for distribution among Indians of those nations, by the Missionaries of the United Brethren; and twenty-four copies of the latter, to the Rev. Mr. Crane, a Missionary among the Tuscarora Indians, in the state of New-York, for distribution among the members of his congregation, and other Indians understanding that language.

At present, it is to be lamented, that but few of the Indians can read. It is hoped, however, that the measures now in prosecution by different religious societies, under the enlightened patronage of the American government, for civilizing and evangelizing the Indian tribes, will open opportunities to make an useful disposition of these, and other Scriptures, in the aboriginal languages of our country.

Correspondence has also been had with Louisiana and Natchez, and some places in and adjacent to the British provinces, to facilitate the introduction of the French Scriptures among those of their inhabitants who use that language.

The Managers having been informed that a mission was about to proceed from Boston, to the Sandwich Islands, in the Pacific Ocean, under the direction of the American Board of Commissioners for Foreign Missions, accompanied by several natives of the Island of Owyhee, who have been instructed in the Foreign Mission School at Cornwall, in the State of Connecticut, supplied that Society with splendid Bibles, to be presented to Tam-ah-ah, the late King of Owyhee, and Tam-o-ree, king of Atooi. They also furnished each of the natives of Owyhee, who accompanied the mission, with a handsome copy of that Blessed Book, with whose value, there is reason to believe, they had become experimentally acquainted. The Managers, at the same time, presented the respectable Body above mentioned with a donation of two hundred Bibles, and one hundred Testaments, to be distributed, by their Missionaries, among the Americans and Europeans resident at and frequenting those Islands for purposes of trade, and among whom there is a scarcity of the Holy Scriptures.

They have also, on the application of the Committee of that Board, made them a further grant of two hundred Bibles and two hundred Testaments, for distribution by their Missionaries in the Island of Ceylon, in the East Indies.

On an application made in behalf of the American Society for Colonizing the free people of colour of the United States, the Managers were happy to aid the laudable designs of that benevolent institution, by a donation of eleven octavo Bibles, of suitable description for presentation to his Excellency the Governor of Sierra-Leone, and to the African Kings, and chief men in the western part of Africa; and also one hundred common Bibles, one hundred and fifty Testaments, and several copies of the Spanish Testament and French Bible, for the use of the first body of American colonists, who sailed from the port of New-York in the month of February last.

The Board having recently been informed that the Methodist Episcopal Church in America, were about sending two Missionaries to the Florida, have placed at their disposal, for distribution in those provinces, fifty French, and fifty English Bibles, and two hundred Spanish, and one hundred English Testaments.

From these incidents, which were thought deserving of special notice, the Managers proceed to an exhibition of the more general work of distribution in our own country, prefacing the same with some remarks on the motives which have governed their conduct in the discharge of this very interesting and pleasing duty.

It was essential to the success of an Institution embracing such a vast contemplated sphere of active operation, to be secured in the possession of a stock of Bibles, that, in human calculation, would bear a reasonable proportion to the demands of its Auxiliaries, and of others who might repair to its Depository for supplies. It requires time to provide a suitable variety of Stereotype Plates, and to make a permanent and economical arrangement for their constant use. While every application for the purchase of Bibles was promptly met, it was of importance to accumulate on the shelves of the Depository, a number of copies, in a finished and seasoned state, that would eventually justify liberal gratuitous donations to Auxiliaries, for distribution among the poor and destitute. The restraints under which such grants have been placed, until the past year, will thus be seen to have been the result of the prudent regard to the solidity of the National Institution, and the increase of its capacity for a future widely extended distribution of the sacred volume.

It is a source of great satisfaction to the Managers, that, through public munificence, and the blessing of Divine Providence, they have already witnessed the arrival of a period, when, in their opinion these restraints, to a considerable extent, might be safely and advantageously removed. Under this impression, they sometime since directed their attention, in a special manner, to the urgent want of the Scriptures in the Western States; and, considering the great existing impediments in the way of a regular transmission of their funds by the Auxiliaries established there, owing to the deranged state of the currency, a variety of appropriations were made to those Societies, which are detailed in the subjoined statement.

The Standing Committee were also in-

structed to report, from time to time, other sections of the American continent, as from their destitution of the Word of Life, and their restricted circumstances, should be deemed to require similar aid. In this pleasing part of the duty of the Managers, they have alize Bibles from their Depository, than arose from deficiency of information, the actual wants of different districts, be progressively acquired; from a regard to probable calls of Auxiliaries, hitherto assisted, and from the indispensable obligation of keeping always on hand an adequate stock for issues by way of purchase.

Grants have been made for gratuitous distribution during the fourth year, including those particularly specified of Eighteen Thousand Six Hundred Thirty-seven Bibles and Testaments, valued at Eleven Thousand and Thirty dollars Thirty-five cents.

These donations, as far as they have been acknowledged, have been gratefully received, and proved a very timely aid to the Societies to which they were sent. (To be continued.)

MAINE CHARITY SCHOOL.

For the *Devot* Reader.
MR. EDITOR,—As we have reason to believe that the requirements for admission to the Charity School, are not generally understood, wish, through the medium of your paper, to once more, for the information of those who have it in contemplation to enter the Institution, what they are. Candidates for admission to the Freshman Class are required to have four books of Virgil's *Enid*, the four *Orations* of Cicero against Catiline, and the four *Tragedies* of the Greek Testament; and to possess, in addition, a good knowledge of the Latin and Greek languages, and the fundamental rules of Arithmetic. As some, however, may have calculated to enter the Institution, who did not know that such was required, this rule will not be rigidly enforced, the ensuing year; especially when other circumstances render it desirable that candidate should complete his education as far as possible. The qualifications for admission to the Sophomore Class, the ensuing year, will be very different from these; owing to the circumstance that the terms of admission into the Seminary have been considerably raised, and the present Freshman Class entered. It is remembered, also, that where age or other circumstances render it expedient, young men may be received to an advanced standing in the Institution, without all the previous qualifications, and particularly with a knowledge of the Latin and Greek languages.

As a remark in a former communication appears to have been misapprehended by some, we now explicitly state, that the regular course of study, after entering the Institution, comprises four years. The five year course of education, of which we have spoken, was intended to include one year ordinarily devoted to preparatory studies. As the inquiry has been frequently made, whether any more scholars can be received on charitable foundation, we would take this opportunity to state, that although the funds of the Institution are not as ample as is desirable, yet one class will leave the Institution in August, number more can receive assistance on charitable fund.

We have said that the funds of the Institution are not ample. This is but too true. They are much too small to give it the support, efficiency and usefulness, which it might otherwise have. As it depends for support, almost entirely on charitable contributions, it is a question, on the religious public must decide, whether to continue and be made an extensive and blessing to the churches and people in this portion of our country; or whether it will be suffered to languish for a season, and finally expire for want of the fostering care of its friends. That they may be prepared to do so, we think, very briefly, some of the reasons may be derived from its continuance, and which be entirely lost by its failure.

The first and principal benefit which is expected to result from the Institution, is the dual supply of 200,000 souls in this and the bordering States, with sound religious instruction, and the stated ordinances of the gospel, and at present, destitute of these invaluable blessings, and most otherwise, in all probability, destitute of them for a long period of years. This, we think, will be evident to every mind, by a few moments attention to the situation, the present number of inhabitants of the State, may be stated, in round numbers, at 100,000. The number of settled ministers of the Christian religion is 70. There is a considerable number of other preachers of different denominations, and possessing, in very different degrees, the requisite qualifications. As the settled ministers, and the congregations of the State, we think, to suppose that they are the inhabitants of this State, are supposed to be sound, faithful and instructive preachers of the gospel. In the neighboring States of New Hampshire and Vermont, there are 100,000 more in a similar situation, and this Institution proper, may be essentially fitted by it.

That it is important that this body of should be supplied with pious, able and preachers of the gospel, even though they not the most refined education, will not be mentioned by any judicious and candid person, has just views of the worth of the soul, that they had better be supplied with religious instruction, than none, or such as have neither consistent views of the doctrine of the gospel. That they are not likely to be very soon, from other institutions, may be inferred from the fact, that for twelve years past, there has been no increase of ministers in this State, and that for seven years last past, there has actually decreased.

Now although we may hope that this deficiency of adequate religious instruction in the State, will be, in a measure, supplied by the Institutions, there is no reason to expect that these will be able to do much more than the vacancies which will be continually filled, by deaths and other causes. The population of this State is now rapidly increasing, and unless adequate religious instruction be supplied to the people with suitable body of them, the condition of the great body of them, in a moral and religious view, is deplorable indeed. Should it be said that those who are educated in this school, might as well be educated at the institutions already existing, the reply is, that the age and circumstances of the great majority of those who have been educated here, are such as would have

* The number of settled ministers of the Christian religion in this State, according to the best information to be obtained from the best sources, was in 1808, 53; in 1810, 54; in 1812, 55; in 1814, 56; in 1816, 57; in 1818, 58; in 1820, 59; in 1822, 60; in 1824, 61; in 1826, 62; in 1828, 63; in 1830, 64; in 1832, 65; in 1834, 66; in 1836, 67; in 1838, 68; in 1840, 69; in 1842, 70.

